A

SERMON

Preach'd at the

FUNERAL

Of the Right Honourable

ANNE Baroness *HOLLES*,

OF

IFEILD in SUSSEX.

By *James Waters*, Domestick Chaplain to the Right Honourable *Francis* Lord *Holles*, Baron *Holles* of *Ifeild*, her late Husband.

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TO

The Right Honourable *Francis* Lord *Holles*, Baron *Holles* of *Ifeild* in *Suſſex*.

MY LORD,

THIS Diſcourſe which in Obedience to your Lordſhip's Commands, was firſt preached on the late ſad occaſion of my Ladie's Deceaſe, I here once more preſent to Your Lordſhips view, hoping it will find as favourable an acceptance in the ſecond, as it did in the firſt peruſal. I am very ſenſible, that by expoſing it to Publick view, I do at the ſame time expoſe my ſelf to publick cenſure: for that part eſpecially which concerns my Noble Lady Deceaſed. But (God is my witneſs) I

have ſaid nothing in that particular, which I would not ſpeak, were I preſently to appear at the Tribunal of the Heart-ſearching God. And I doubt not but thoſe who were moſt intimately acquainted with her Ladyſhip, will ſufficiently clear me of the imputation of flattery, and render a further Apology on that account altogether ſuperfluous. I hope Your Lordſhip, from whom this diſcourſe received its Birth, will alſo be pleaſed to afford Your Gracious Protection and Patronage, both to its ſelf and the Author; Who, with earneſt Prayers to God for Your Lordſhips Temporal and Eternal Happineſs, humbly takes leave to ſubſcribe himſelf

My Lord,

Your Lordſhip's

Moſt Obedient and Affectionate

Servant and Chaplain,

James Waters.

A

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Of the Right Honourable

ANNE Baroneſs *HOLLES*, &c.

Who Deceaſed *Mar.* 8. 168½. And was Interred in the Church of *Ifeild* in *Suſſex*, *May* 4. 1682. Aged 41 Years, 10 Moneths, and 21 Days.

HEB. 13. 14. *For here we have no continuing City, but we ſeek one to come.*

WHEN we reflect on the different temper of ſome of the wiſer Heathens, and the generality of thoſe that call themſelves Chriſtians; it is matter of juſt aſtoniſhment to conſider, that the Chriſtian hope ſhould be leſs prevalent on the *lat-*

ter,

ter, than the defective rules of Pagan Philoſophy has been on the *former*. For theſe (tho' they had only ſome faint glimmerings of a future ſtate, and were without God, and without hope in the world yet) out of a principle of Natural generoſity, did diſdain and contemn this World, and neither courted its favours, nor dreaded its frowns: as knowing that neither the one, nor the other were of any long duration, and that therefore it was below an immortal Spirit to be much concerned about them. Whereas the others (of whom we might juſtly expect a more noble diſdain of earthly vanities, and a more vigorous purſuit of Heavenly Glory) are for the moſt part wholly immerſt in worldly love, and have their affections ſo eagerly bent on preſent things, as if they had taken up their reſt on Earth, and did not much care for Heaven, the hope of their calling. The preſent ſtate agrees ſo well with their carnal minds, that they are ready to ſay in their hearts (as *Peter* on the mount) *It is good for us to be here*, and will ſcarce afford one ſerious thought of Eternal joyes that are to come. Thus they contradict by their practice what they profeſs to believe in Words, and ſo run counter to their own profeſſed Judgments.

Now for the removing this exceſſive deſire after worldly, and diſeſteem of Heavenly objects, the moſt proper and effectual means is a due conſideration of the vaſt difference that there is between the preſent and the future ſtate. For when we reflect on the vanity of the one, and the real excellency of the other; how the firſt is tranſitory, and this eternal, the ſtream of our affections will ſoon be diverted from Earth and turned towards Heaven; and that which before was the ob-

ject

ject of our adoration, will now become the object of our ſcorn and contempt.

The words that we have read contain an excellent and moſt clear deſcription of the different Nature of this World and the next: together with the temper of a true Chriſtian in reference thereunto. *For here we have no*, &c.

For the connexion of theſe words with the former part of the Chapter, we need look back no farther than to the 20*th* verſe, where it is ſaid, *For we* [*i. e.* we Chriſtians] *have an altar* [*i. e.* Jeſus Chriſt a ſacrifice offered upon the Altar of the Croſs] *whereof they have no right to eat which ſerve the Tabernacle*, [*i. e.* of whoſe benefits they have no right to partake, who yet addict themſelves to the Legal Ceremonies] This he proves by comparing the Typical Sacrifices under the Law with Chriſt Jeſus the real Sacrifice of Chriſtians, and Anti-type of the former, *v.* 11, 12. *For the Bodies* ſaith he, *of thoſe Beaſts* [*viz.* the Bullocks and Goats] *whoſe blood is brought into the ſanctuary* [every year] *by the Prieſt for ſin* [*i. e.* for a ſin-Offering] *are burnt without the camp*: For ſo it is commanded, *Levit.* 16. 27. *Wherefore Jeſus alſo, that he might ſanctifie the people with his own blood.* [*i.e.* that he might cleanſe his people from their ſins, reconcile them to God, and conſecrate them for glory] *ſuffered without the gate* [*viz.* of *Jeruſalem.*] Having proved this Propoſition, he takes occaſion to preſs upon them a duty reſulting from his diſcourſe, and that is in *v.* 13. immediately before the Text. *Let us go forth therefore unto him without the camp*, bearing his reproach [*i.e.* Let us withdraw our Affections from

this World with all its Vanities, and follow Chriſt Jeſus, being willing to bear reproaches or any other evils whatſoever for his ſake] The next verſe, which is our Text, is brought in as a motive to this Duty, and an Argument to enforce his Exhortation.

For here we have no continuing City, [*i. e.* here in this World, we have nothing that is conſtant and durable: all is tranſitory, and ſoon fades away] *but we ſeek one to come* [*i. e.* we earneſtly deſire and diligently ſeek after that eternal ſtate of happineſs which is to come in the next World] So that we may reſolve the Text into theſe Propoſitions or Doctrines.

I. That *the preſent ſtate is very inconſtant and unſtable.* [*For here we have no continuing City.*]

II. That *Heaven is a continuing City*, Or that *The ſtate of happineſs in the next Life is permanent and Eternal.*

III. That *the continuing City that is to come, is the object of a true Chriſtian's fervent deſire and moſt ſerious endeavour.* [*But we ſeek one to come.*]

We ſhall ſpeak briefly to each of theſe in their Order. To begin then with the Firſt.

I. *That the preſent ſtate is very inconſtant and unſtable.*

Whereſoever we caſt our Eyes, we ſee ſuch convincing proofs of the ſhort duration of all things under the

the Sun, that we may ſet our ſeal to that of the wiſe Preacher, *Eccl.* 1. 2. *Vanity of Vanities, all is Vanity.* For what elſe are the Records of former Ages, and the Hiſtories of Ancient times; but a plain confeſſion, that all things in this World are Temporal? For while they deſcribe unto us the glory and beauty of the firſt Kingdoms and Commonwealths, and extoll the renowned actions of famous Heroes, they do at the ſame time tell us that they are no more; and that thoſe mighty Monarchs, who heretofore made ſo great a noiſe and buſtle in the World, and ſhin'd with ſo much luſtre, while they liv'd, do now diſappear and are gone: ſo that there remains nothing almoſt, but a ſlight and fading memory, either of themſelves or their Heroick deeds.

Nay is not this truth ſufficiently atteſted to by our own experience? For who is there that does not perceive, that all ſublunary things are conſumed by devouring time? Our life it ſelf, which we take ſo much care to preſerve, does inſenſibly ſlip out of our hands. Our former pleaſures, as well as miſeries; all the cares and troubles that we have felt; our evil things, and our good things, are all ſwallowed up in time paſt, and leave nothing behind them but a weak and vaniſhing impreſſion, much like that of dreams. So that by reflecting on the ſeveral changes that we our ſelves undergo in our own lives, we muſt needs confeſs, that the preſent ſtate of things is very inconſtant and unſtable. But the truth of this Propoſition will be yet more evident, if we conſider particularly the ſhort duration both of the things of this World, and of our own abode on Earth, for in both theſe reſpects it may be truly ſaid, *We have here no continuing City.*

1. *In*

1. *In reſpect of the things themſelves.* For ſo great is the uncertainty of Temporal things, that even while we have them in poſſeſſion, and think we hold them faſt in our hands; they are ſo ſlippery and inconſtant, that we cannot ſecure them to our ſelves one moment of time: but are in continual danger of being deprived of thoſe very things, of which we promis'd to our ſelves a long and uninterrupted fruition. Earthly minded men are apt to conceit a kind of incorruptibility in their worldly enjoyments, they ſeldom conſider that (how great ſoever their vigor, ſtrength and glory may be, yet) all theſe things muſt at laſt arrive to the fatal period of their duration, to ſhew us thereby that they are nothing but corruptible and fading Vanities: This I ſay, ſeldom comes into their minds, but on the contrary, (as the Prophet *David* excellently expreſſes it, *Pſ.* 49. 11.) *Their inward thought is that their houſes ſhall continue for ever, and their dwelling-places to all generation; and therefore they call their Lands after their own names.* Poor inconſiderate mortals! Thus to delude themſelves with a falſe Opinion of the Creatures perpetuity! To be ſtill in the purſuit of that which is durable only in *appearance*, and let ſlip that Riches that is durable in *reality*! To embrace a ſhadow, and loſe the ſubſtance! Is it poſſible to be ſo egregiouſly impos'd upon by Satan and the World, as to believe that to be immortal, which even our own experience tells us is ſo ſoon gone: And in the mean time to neglect and diſregard that which indeed is Eternal and Abiding? If we view all theſe things as they came out of the hands of God at firſt, they are but Creatures at beſt, I mean, they are of a periſhable Nature. And if they be corruptible by the Law of Creation, how

how much more now when the Sin of Man has ſuper-induc'd a Law of Death upon them?

What is more uncertain than *Riches*? Yet how do wordly men toyl and labour, work and ſweat, ſpend their time and pains in heaping up Wealth they know not for whom, and like Earth-worms, dig deep to find out periſhing Treaſures. But their Riches may be Corrupted, and their Garments Moth-eaten, and their Gold and Silver cankered, and conſumed with ruſt: and will it not then be truly ſaid of them, *Operoſè nihil agunt*, they are mighty induſtrious about nothing; they take much pains to little purpoſe? Wherefore it is not without cauſe that *David* does thus addreſs himſelf to Covetous Worldlings, *If Riches encreaſe, ſet not your hearts upon them.* And *Solomon* himſelf, who had made an experiment of the true worth of all Temporal things, and who therefore is a very competent Judge in this caſe, ſpeaks more fully to the ſame purpoſe, *Prov.* 23. 4, 5. *Labour not to be rich. —Wilt thou ſet thine eyes upon that which is not? For riches certainly make themſelves wings, they fly away, as an Eagle towards Heaven.*

And then as to *Pleaſures*, theſe of all others can leaſt boaſt of perpetuity: and there is nothing in the World, which may not as well claim a title to a continuing duration of their being, For they are no ſooner born, but die: and while they charm the ſenſes with a ſeeming delight, the Appetite is preſently pal'd, and the moſt ſenſible guſt of them is turned into nauſeouſneſs and loathing.

And

And if we think that *Honors* can pretend to more, we ſhall find our ſelves as much diſappointed here likewiſe. For what greater madneſs and folly can be imagin'd, than to be confident of ſecurity in that which depends not on our ſelves, but ſubſiſts altogether in the Opinion of others? And theſe generally are ſuch who know us but little, and whoſe judgments (even our ſelves being Witneſſes) are for the moſt part neither ſolid, nor greatly to be valued. Beſides the admiration and favourable Opinions which they entertain concerning us, are altogether uſeleſs, and add nothing to our real worth: nor do they contribute in the leaſt to leſſen our miſeries, but to cheat us into a falſe belief of our own excellency. And which is worſe, after we have been for ſometime mightily pleaſed with the acclamation of the admiring vulgar, we may live to ſee our Honour tumbled into the duſt: and the inconſtant Populacie, who lately crown'd our heads with Bays, may preſently change their humour, and as much cry down thoſe very perſons, whom they had before ſo much extoll'd. What becomes then of that ſmoak and vapour which does thus fill and puff us up?

Where now are the Ancient Cities and Kingdoms, whoſe ſumptuouſneſs and ſplendor attracted the Eyes of the whole World? Where are thoſe ſtately Edifices, thoſe coſtly Monuments which made their Authors ſo famous and renown'd? What now remains of them but the bare memory; or at moſt, but ſome few deplorable ruines, which devouring time has left, to convince us that they were liable to corruption, and muſt ſubmit to fate? So true it is, that the faſhion of this World paſſeth away.

The

The whole Univerſe will at laſt come to a final diſſolution, and the whole frame of Nature will be ſet on fire, and quite overturn'd: when that Laſt and Univerſal Conflagration ſhall devour and make an utter end of all the Riches, Honours and Pleaſures, of all the Pomp and Glory of this Inferiour World. Then ſhall the Elements melt with fervent Heat: and both Heaven and Earth by the heat of thoſe great Flames, conſume and paſs away. By all which it is manifeſt, that in reſpect of the *things of this World*, the preſent ſtate is very unſtable and inconſtant: So that on this account we may well ſay, *We have here no continuing City.*

However, could we be ſecur'd of theſe things which we ſo much idolize; could we be certain that our tenure of them were firm; and that they ſhould not be taken from us: Yet

Secondly, *Who can aſſure us that we ſhall not be taken from them?* Nay, what is more true, than that we ſhall one time or other certainly be ſo, though the time, *when*, be uncertain? For God has not given us a Leaſe of our Lives, or told us how long we ſhall make our abode on Earth. We may be taken away in the midſt of our dayes, and cut off from the Land of the Living in the greateſt ſtrength and vigour of our years. For it is appointed unto all men once to die: and the Law of Mortality, to which every one muſt ſubmit, is unalterable. Who is able to reverſe his fate, or change the immutable decree of Heaven concerning his diſſolution? Has not ſin already battered and defaced the Walls of our Earthly Tabernacle? Are not the Foun-

dations of these Houses of Clay already shaken? Do we not continually feel sensible decayes in our Nature? And have not sicknesses often seized upon our Bodies, and given us convincing proofs of our Mortality? Has not the Death of others round about us, and the loss of our dearest Friends sufficiently warn'd us of approaching Death, and preach'd aloud in our Ears this necessary Doctrine, that *Here we have no continuing City?* For what is this World but a Theatre, whereon we appear to Act our several parts; and then disappear again to give place to others that succeed us; who Act over the same parts that we have Acted, till the final dissolution of the whole World comes to shut up all? What is Man? But as a *flower* of the Field, which springeth up, flourisheth and dyeth, all in the short space of one day. Or as the *grass* of the Ground, which in the Morning looks green, and anon is scorched with the Sun, and withers away. *What is our Life? It is even a vapour that appeareth for a little time, and then vanisheth away,* as the Apostle Saint *James* tells us, *Chap.* 4. 14. *Those that trust in their Wealth, and boast in the multitude of their Riches, can none of them by any means redeem their Souls from Death, nor give unto God a ransom that they shall live for ever? They cannot deliver their Souls from the power of the Grave. No, like sheep they are laid in the Grave, and Death shall feed on them; where their beauty shall consume away like Moths. And though while they lived, they blessed their Souls, and Men praised them for the Glory of their House: Yet when they dye, they shall carry nothing away, and their Glory shall not descend after them.* But they all go to the Generation of their Fathers, and the Eye that saw them, shall

ſhall ſee them no more. *Pſal.* 49. *Surely therefore Man at his beſt eſtate is altogether vanity.*

Your Fathers, where are they, and the Prophets, do they live for ever? Where are thoſe Famous Conquerors, who made ſo many powerful Nations ſubmit to the force of their Victorious Army? Who demoliſht Cities, and compelled Kingdoms to bear the intolerable Yoak of their Laws, and made far diſtant Nations tremble at the noiſe of their great and terrible Actions? They themſelves are now laid in the Duſt; and all their Srength and Courage could not keep them from the Power of Triumphing *Death*. *Death*, which has made the proudeſt Monarchs to become low and vile: and has made even *Victors* themſelves to become Victims on its Altars. Death, which does equal the *Prince* with the *Peaſant*, and with its impartial Scythe cut down Great and Small, Young and Old together; and makes them ſubmit to the common Lot of all Mankind, though while they liv'd, they might think themſelves immortal.

So that by conſidering the inconſtant, and periſhing Nature of preſent things, as alſo the ſhort time of our abode on Earth, we may truly ſubſcribe to this Propoſition, that, *Here we have no continuing City.*

And if this be the Condition of all Men in General, to have no abiding place on Earth, then certainly Chriſtians, (I mean thoſe that are truly ſuch) have the leaſt reaſon of all others to expect a permanent, and conſtant State of Happineſs in this World. For they are

liable to ſo many Perſecutions and Troubles from Men for their conſtancy in aſſerting the Truths of the Goſpel, that they are ready every moment to be ſacrific'd to the malice of the Ungodly. They oftentime ſuffer the ſpoiling of their Goods, and are deprived of all that they have for the ſake of Chriſt. Nay, they are as it were, killed all the day long, and appointed as Sheep for the Slaughter. So that both their Eſtates and their Lives are ſubject to the rage of their Enemies. However they are not caſt down by this, but ſupported by their hope of Heaven, without which they would certainly ſink under their troubles. Which brings me to the ſecond Doctrine contained in the Text.

II. Doct. That *Heaven is a continuing City*: Or, *The State of Happineſs in the next Life is permanent and Eternal. For if in this life only we had hope, we ſhould be of all men the moſt miſerable.* 1 *Cor.* 15. 19.

For if we have *here* no continuing City, and are certain, that we are not to have any long abode on Earth, how deplorable would our caſe be to have no other durable ſtate of Happineſs *to come*, for the filling our immenſe deſires, and ſatisfying our Appetites, which will not be at reſt without ſomething that is Eternal?

But bleſſed be God that our Condition is not ſo ſad, but that there is an abiding place for all thoſe for whom it is ordained. Thoſe happy Souls above, whom God has

has thought fit to take up into Glory, are finally delivered from all their miſeries, and all the troubles of this inconſtant ſtate. Their ſorrows are now come to an end, and they enjoy that bliſs which knows no period, and live a Life of Glory which ſhall never end. As their joyes are perfect in their degree and kind; ſo are they in duration too. For the Gates of the Heavenly *Jeruſalem* have been opened by them, and they are entred into that City, which is a *continuing City*. *A City* which has Foundations, whoſe Builder and Maker is God. *A City* that can never be demoliſht by the force of Arms, and is out of the reach of devouring Flames. *A City*, which ſhall remain even after the Univerſal Conflagration, and the final diſſolution of all things. For the King of this Heavenly Palace is an *Eternal* King, who has reſerved this Place for the reception of the Glorious retinue of his Saints and Angels. And God the Maker thereof, keeps it as a Manſion-Houſe for the Bleſſed, who deſpiſed this lower World with its vanities, that they might be poſſeſſed of this *Eternal* Kingdom. Here neither Moth nor Ruſt can corrupt, nor Thieves break through and ſteal. For,

1. *The objects of their happineſs are Eternal.* The things of this World (as we have already ſhewed) are very uncertain and tranſitory; and therefore we are in a continual fear of loſing them, even while we have them moſt ſecure. And the knowledge of their corruptibility, does much imbitter the deareſt enjoyments. But it is not ſo in Heaven. For thoſe that have once entred into that bleſſed Place, ſhall never be ſhut out; ſhall never be excluded from the Company of the Cœleſtial

leſtial Inhabitants, nor will their felicity be ever taken from them. For God himſelf is the chief Object of their Happineſs, even that God, who lives for ever: who, as he is the ancient of daies, who had no beginning of his Eſſence, ſo neither will he have any ending thereof. And if he be Immutable and Eternal in himſelf, he will be ſo likewiſe to all thoſe whom he vouchſafes to glorifie. For their Sun, from whom they receive Heavenly Light and Life, ſhall never be Eclips'd from their ſight; ſhall never ſet in a Cloud, but from him ſhall they receive vital influence: And his Immortal and Tranſcendent Glory ſhall they perpetually behold with Eyes that ſhall never grow dim. That unſealed Source and Fountain of Happineſs, wherein they ſatiate their thirſty Souls, is an inexhauſtible Fountain; the ſtreams whereof ſhall flow to all Eternity, to make glad the City of God. Here in this World our enjoyment of God is very ſhort, and often interrupted. He keeps himſelf ſometimes in darkneſs, and hides his Face from us. He gives us only ſome fore-taſts of thoſe delights which in Heaven we ſhall drink of in abundance. Here we have only ſome drops of Comfort: but in the next ſtate we ſhall drink of the Ocean it ſelf, which ſhall never be drain'd dry: of that Spring of Felicity, which is inexhauſtible, and thoſe Rivers of *Pleaſures which are at God's right hand for evermore.* Our joy therefore can no man take from us.

2. As the joys of Heaven are Eternal: ſo alſo is the *Soul*, which partakes of them, *Immortal*, and after the *Body* will become ſo too. It would be but ſmall comfort unto us, (though Heaven be an abiding Place, and the

the joyes thereof Eternal) if we our ſelves were corruptible who are the Subjects of this Happineſs. If we could come to the enjoyment of that Bleſſed State, but after a time muſt be hurled down from our felicity, of which we were poſſeſt, it would be better never to have known or heard of ſuch State; never to have taſted of thoſe infinite delights, then having found their ſweetneſs, to be deprived of it for ever. For the thoughts of having once enjoyed them, will be ſo far from adminiſtring comfort, that it will on the contrary make the loſs thereof to be the more grievous and inſupportable. And the fore-knowledge of this would make a proſpect of Heaven to be leſs pleaſant and delightful to a truly Chriſtian Soul. *Miſerum fuiſſe felicem.*

But neither is there any cauſe of fear in this reſpect. For as the Souls of the wicked do live for ever to ſuffer thoſe inexpreſſible Torments which Divine Vengeance inflicts upon them in Hell: ſo the Souls of thoſe who dyed in the Lord, do live for ever in his Preſence, to ſee his Bleſſed Face. For it has no Principles of Corruption in it, as all Bodies (inferiour ones at leaſt) have: but is a Pure, Spiritual, Immaterial Subſiſtence; and therefore not inclinable (from any internal cauſe) to periſh naturally. Beſides it is made actually immortal by the Father of Spirits, to be a capable ſubject, whereon he will either glorifie his infinite Juſtice, or his infinite Mercy. And therefore this immortal Spirit will run parallel with the longeſt line in Eternity, and will never be annihilated, unleſs (which is impoſſible) the Creator of it himſelf could be ſo too.

Beſides at the laſt day the great Trumpet ſhall ſound, and that mighty voice ſhall be heard throughout the whole World. A voice ſo powerful, that all the Dead who are in their Graves ſhall hear the terrible ſound thereof. Then the Bodies of the Saints ſhall put off Corruption, and be cloathed with Incorruption, and this Mortal ſhall put on Immortality, When the Soul ſhall be re-united to its ancient Tabernacle: and though they were before ſeparated by Death, yet now they ſhall become inſeparable, never to be parted any more. But as they joyn'd together in the ſervice of God on Earth, ſo now they ſhall ſhine together in Glory for ever in Heaven: and ſhall be joyntly made partakers of the incorruptible Inheritance, which was laid up for them above. So that the Soul, which was immortal before, is now placed in a Body, which ſhall no more ſee Corruption. Add to this,

3. *The intimate Union that there is between Chriſt and Believers.* For Chriſt is their *Head*, and they the *Members* of his Myſtical Body: Chriſt is their *Husband*; and they are his *Spouſe*; Chriſt is the *Root*, they are the *Branches*: Chriſt is their *King*; they are his *Subjects*: He is the *Foundation*; and they are the building. And if our Lord Jeſus live for ever in Heaven, ſhall not his Saints, whom he loves, and to whom he is related, do ſo too? For can the head live when ſever'd from the Body? Will the Husband Eternally ſeparate from the Wife? Shall the Branches be divided from the Root? Or will a King ſuffer his faithful Subjects to periſh? No, becauſe our Head Chriſt has been raiſed to Glory, we that are his Members, ſhall be raiſed with him into the ſame Glory, where we ſhall live with our Bride-

Bridegroom for ever. For ſo inſeparable is this myſtical Union between Chriſt and us, that are his redeemed ones, and ſo great is the love that he bears towards us, that Heaven and Earth ſhall paſs away, and yet every Saint ſhall live in Glory for ever. For Chriſt will not ſuffer his Spouſe ever to be removed from him, but will keep her in the imbraces of his love to all Eternity. From whence it appears that Heaven is a continuing City; both becauſe the Object of this Happineſs is Eternal, and the Subject thereof Immortal, and the Union of a Believer with Chriſt Jeſus, who is an Eternal King, is inſeparable.

In a word, the ſincere Chriſtian who made God his choice in this Life, and was weaned from the World with all its alluring delights; though he has here no continuing City, no abiding Place, no permanent Content or Satisfaction; yet he will certainly enter into that City not made with hands, Eternal in the Heavens. Where he ſhall ſee clearly what on Earth he ſaw only darkly, and as it were through a Glaſs, even the transforming Glory of God. This ſight ſhall irradiate and inflame his Soul with Divine *Love*, and be ſtill increaſing it: and *Love* again ſhall make him delight in *Viſion*. Thus one ſhall perpetuate the other; and in this Bleſſed Circle of Divine Love and Viſion, ſhall the happy Soul continue, World without end. If it be true then that here in this World there is no permanent State; but it is to be found only in the next; (as we have ſufficiently made appear) it muſt needs be, as expreſſed in the third Doctrine.

III. Doct. *That the City which is to come, is the Object of a true Christian's fervent desire, and most serious Endeavour.*

The things of this World are so unsuitable in their own Nature to the desires of an immortal Spirit (such as is the Soul of Man) that if there were no other consideration but this, it should be enough to make us very indifferent towards them. For after we have taken a view of the whole Creation, and have tryed what excellencies are to be found therein: yet after all, we find our selves at a loss as to satisfaction, and are as far to seek for happiness as before. No wonder then, if true Christians, who have their Eyes enlightned to see through the deceitful charms of these Vanities, and to discern that their Happiness is to be found only in the enjoyment of God in Heaven, do forsake the first to embrace the latter, and prefer pure Spiritual delights before sordid sensual Pleasures.

But when to this consideration they add likewise that of the Creature's corruptibility, and the Eternal duration of the next state, they would be more than irrational and foolish to prefer *Time* before *Eternity*, and fading momentany delights before durable Riches, and never ending Pleasures. Therefore it is that that they endeavour to lay up for themselves Treasures in the Heavens, of which they can never be deprived; and to provide for themselves bags that wax not old. They confess themselves to be but Strangers and Pilgrims here

on

on Earth; and therefore they travail towards another Countrey. Heaven they eſteem their home, and this World only their Inn, where they are to be but as Sojourners but for a little time, and then their Father will expect their return home. And therefore they are not much pleaſed with this ſtrange Countrey, nor greatly in love with what they find here; but haſten with all ſpeed towards their native ſoil. They will not tarry long ſo far from home; but are ſtill going onward on their way, and have their thoughts ſtill fixed on their Journeys end. While they are in this barren Land wherein there is no water, they are ſeeking after a bet- Countrey. *i. e.* an Heavenly, where they ſhall find perfect reſt and ſatisfaction. Hither their thoughts aſpire, and hither their deſires tend: and till they have found what they ſought for, and percieve their deſires to be accompliſhed, they will never be at reſt. They are not contented with the courſe fare which they find here; but long for the dainties which are in their Fathers Houſe. Here they are continually obnoxious to dangers, and think themſelves unſafe while they are abſent from home: and therefore they would quickly be gone out of a place, where they are liable to ſo many perils. If they do at any time find ſomething that pleaſes them in this World, they conſider they are not to enjoy it long; for either it will be taken from them by Robbers, or at leaſt they muſt ſhortly go away, and leave it behind them. And therefore they think it would be a prepoſterous madneſs for them (being Travellers) to doat on that which they cannot take with them. Beſides, they know, that there is nothing here ſo good or deſirable, of which they ſhall not find infinitely bet-

ter in their own Land. This makes them run and ſweat, that they may ſoon come to the end of their Pilgrimage, and enter into the Heavenly *Canaan*. Where (when they come) they know they ſhall be joyfully recieved by their Father, and Congratulated by the Saints and Angels above, for their happy progreſs in their journey, and the more happy ending thereof. That they have eſcaped the allurements of the World, and the ſnares of Satan. That they did not tarry on this Earth, (I mean as to their affections) though earneſtly ſollicited thereunto: but have been delivered ſafe from all dangers, and brought ſecurely, through all their difficulties, to the place of reſt.

This is the temper of a true Chriſtian in reſpect of *Earth* and *Heaven*. His deſires after Heaven are predominant, and that he may come to this Heavenly City, he endeavours more earneſtly than for any thing elſe whatſoever. How unlike to this are the greateſt part of nominal Chriſtians? Who, though they pretend to hope for Heaven, and to be Travellers towards the New *Jeruſalem* that is above, yet live as though they were made for Earth. The Spirit of the World has taken poſſeſſion of their whole Hearts, and their Affections are totally engroſſed by preſent diſcontinuing Objects. But all true Chriſtians have other ſentiments, different apprehenſions, more noble deſigns and aims, and more aſpiring thoughts: their deſires are moſt fervent, and their endeavours moſt vigorous and conſtant after that Incorruptible Inheritance, that Continuing City that is to come.

Now

Now I ſhould here ſhew, Firſt, Why it is, that the true Chriſtian is ſo eager in the queſt of Heaven, and what it is that he expects to find there, that makes him ſo diligent in all the means that are conducive to the bringing him thither. I can but juſt mention at preſent theſe four following Reaſons.

1. Becauſe *there he ſhall be freed from all his ſins.* It is the greateſt grief to a Holy Soul, that in this World he can love God no more, that he delights in his ways ſo little, that he is troubled with ſo many vain thoughts and inordinate affections; that he cannot be freed from the remainders of his Corruption. He has indeed mortified and ſubdued them all, and brought them under the Power of Right Reaſon and Divine Grace. Yet the Body of Sin doth ſtill remain in his mortal Body: and he perceives the Law that is in his Members, continually warring againſt the Law of his Mind, and bringing him into Captivity unto the Law of Sin and Death. And this muſt needs yield him much diſtraction, and be his perpetual torment. Wherefore he deſires and ſeeks after Heaven, where he knows, *all that is imperfect ſhall be done away*, and he ſhall become perfect in Holineſs.

2. Becauſe *they ſhall be delivered from all their troubles and miſeries.* Both Body and Soul ſhall there be freed from every thing that might afflict them: and all Tears ſhall be wiped away from their Eyes. *They ſhall come with ſinging unto Sion that is above, and everlaſting*

lasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and mourning shall flee away. Esa 51. 11.

3. Because *they shall obtain perfect rest to their Souls.* In this World they are not only subject to many troubles from men and afflictions from the immediate Hand of God, but must likewise undergo many very laborious and troublesom duties necessarie in the present state of imperfection: such as watchfulness, mortification, self-denial, and the like: to perform which, the Spirit indeed is willing, but the Flesh is weak. But in Heaven there will be no need of these. They shall all cease and come to an end. For they shall rest from all their labours, and every wearisome duty shall be changed into those of a more excellent and pleasing Nature. Confession of sin shall give place to Eternal Praises and Hallelujahs: *Faith* shall be turned into *Vision*, and their *Hopes* shall be crowned with *Fruition*. They shall be received into *Abraham's* Bosom, and in the enjoyment of the Blessed God shall they find full content and satisfaction to their Souls. *For there remaineth a rest to the people of God. Heb.* 4. 9.

4. Because *They shall have better* Company *there, than here on Earth.* For when they arrive at the Haven of Bliss, they go to an Innumerable Company of Angels; to the General Assembly, and Church of the First Born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Just Men made perfect, and

to

to Jeſus the Mediator of the New Covenant, *Heb.* 12. 22, 23, 24. If it be true then, that *Pares cum paribus facile congregantur*, *Things love to aſſociate with their like*, it cannot ſeem ſtrange, that all true Chriſtians ſeek ſo earneſtly after the City that is to come; where they ſhall no more be troubled with the evil Converſation of the Wicked, nor any longer dwell in the Tents of *Meſech*; but ſhall enter into the *Bleſſed* Society of the Holy God, and the Lord Jeſus Chriſt, and the Glorious Company of Angels and Saints. In a word, they ſhall there be inſtated in the poſſeſſion of all good things that are ſuitable to their deſires, and nothing ſhall be wanting which Infinite Goodneſs can beſtow upon them.

I ſhould inquire alſo in the ſecond place, What encouragement Chriſtians have of ſeeking after the City that is to come: What aſſurance of finding what they ſeek. For it would be a very great folly to renounce the World, and forſake preſent enjoyments in expectation of that which is uncertain. But *their labour ſhall not be in vain in the Lord.* For,

1. *The good pleaſure of God* is a ſufficient ground of their Hope, and a ſure Foundation of what they expect. Though God be al-ſufficient, and bleſſed for ever in the enjoyment of himſelf; yet he delights in the happineſs of his Creatures, and is not regardleſs of his People's future well-being; but has provided for them an Eternal and Permanent ſtate of reſt and felicity. *Fear not therefore little Flock, it is your Father's good pleaſure to give you a Kingdom*, *Luk.* 12. 32.

2. *The*

2. *The Purchaſe of Chriſt.* For by his Death, he has not only ſatisfied Divine Juſtice, and thereby freed us from the condemning ſentence of the Law: but has alſo by the merits of his ſufferings actually procured the donation of Everlaſting Life to all that beleive on him with a practical Faith. *For he is become the Author of Eternal Salvation to all that obey him. Heb.* 5. 9.

3. *The Promiſe of God. For to them who by patient continuance in well-doing, do ſeek for Glory, and Honour, and immortality,* he has promis'd to give *Eternal Life. Rom.* 2. 7. And 'tis in this *hope of Eternal Life, which God, that cannot lie, promiſed before the World began, Tit.* 1. 2. that they incourage themſelves, in their Pilgrimage and journey towards the Heavenly *Canaan.* For they know they can have no greater aſſurance given them of their future Happineſs, than the promiſe and word of him, who only is able to beſtow it on them.

4. *They have a pledge given them of this Kingdom and Countrey.* For even while they tarry in this world, and are abſent from home, they have thoſe things which do accompany Salvation. For the Love of God is ſhed abroad in their Hearts. And what is *Grace,* but *Glory* begun? And what is Glory, but Grace in Conſummation and perfection? So that by receiving the Graces of the Holy Spirit, and a principle of Spiritual Life, he receives a pledge and earneſt of future Glory. Becauſe this Water which Chriſt has given him, *ſhall be in him a Well of Water ſpringing up into Everlaſting Life. Joh.* 4. 14.

Laſtly,

Laſtly, *The teſtimony of their own Conſciences, and the witneſs of the Spirit.* This Argument the Apoſtle St. *Paul* himſelf uſeth in the Eighth Chapter of his Epiſtle to the *Romans, v.* 15, 16, 17. *For ye have not received again the Spirit of Bondage to fear; but ye have received the Spirit of Adoption, whereby we cry Abba, Father. The Spirit it ſelf beareth witneſs with our Spirit, that we are the children of God; and if Children, then Heirs, Heirs of God, and joynt-Heirs with Chriſt, if ſo be that we ſuffer with him, that we may be alſo glorified together.*

I have now finiſhed the Doctrinal part of my Text, and have therein ſhewed the periſhing Nature of all ſublunary things, and the permanency of Heavens Happineſs, together with the temper and carriage of a ſincere Chriſtian in reference unto both. It remains that we make a brief mention of ſome of thoſe Inferences which are naturally deducible from the Text: and they are theſe that follow.

1. There is no compleat Happineſs in this Life: For, (to paſs by other reaſons which are excentrical to this diſcourſe) ſuppoſe that we were in the poſſeſſion of what ever we could want or deſire (which will never be on Earth) yet ſeeing there is nothing here that is durable, we ſhould be far from finding a perfect and compleat reſt and ſatisfaction. For in the midſt of our abundance, while we are overflowing with delights, the ſad thoughts of our own, and the Creatures corruptibility, would much allay our pleaſures; torment our minds by a proſpect of our being ſeparated from them; and much imbitter the ſweeteſt enjoyments,

through a fear of loſing them. Now there can never be a compleat Happineſs, but where the Object that is enjoyed, and the ſubject who has the fruition thereof, are inſeperable, and for ever united without the leaſt interruption of Communion; which cannot poſſibly be in this, but is reſerved for the next State.

2. *Worldly-minded men are no true Chriſtians.* For all true Chriſtians do ſeek that City which is to come. Their converſations are above, and they are alwaies breathing after their future joyes, *Heaven* their Inheritance has taken up their fervent deſires: and *Holineſs*, the way thereto, is the delight of their Souls. They know they ſhall not be long here; and therefore they look for the Glory that ſhall be revealed hereafter. But as for worldly Men they have not ſuch excellent tempers; they mind earthly things, and are taken up with this World as with their Portion and Happineſs. And how can thoſe be true Chriſtians, whoſe minds are ſo carnal, and who care not for the hope of their calling in Chriſt Jeſus, and whoſe deſires after Earth are predominant,

3. If here we have no continuing City, *then we have no cauſe to rejoyce much, or be lifted up in Proſperity.* What can be more abſurd, than to doat on that whereof we may be ſoon deprived? Or, which if we keep for a while, yet Death will ſhortly ſummon us to leave behind? This Conſideration ſhould keep us from being immoderate, and exceſſive in our love either of Riches, Honours, or Pleaſures, or any thing elſe in this World whatſoever. And the ſerious thoughts of the

the periſhing and corruptible Nature of preſent enjoyments, muſt needs abate our carnal joy, and diminiſh our love to the Creatures, and keep us from being proud of that which we are to be in the poſſeſſion of for ſo ſhort a ſeaſon. *Let us ariſe therefore, for this is not our reſt.*

4. *We ought not to be much concerned about, or caſt down by afflictions or troubles.* For if we are not to live long on Earth; but ſhall quickly leave this miſerable World; why ſhould we complain or murmur at the bitter Cup which God hath put into our hands to drink. This World is but as an Inn for Travellers on the road; where we tarry but for a Night, and then depart. And can we expect to meet here with all the Conveniences, and the good entertainment that we may have at home? If we have poverty here, we ſhall have incorruptible, and never-fading Treaſures and Riches hereafter. Are we under diſgrace, and calumnies, and reproaches? The time will come at laſt, when our innocence ſhall be clear as the Noon-day, and our Righteouſneſs break forth as the Sun in its brightneſs; and we ſhall put on immortal Honour and Glory. Are we under tormenting pains and ſickneſſes from God? or are we perſecuted and hated by the malice of wicked and unreaſonable men? Yet we have cauſe of joy and comfort. For the hour draweth near wherein we ſhall be freed from all our pains, our ſorrows, our troubles and cares; and ſhall drink full draughts in the River of Pleaſure to all Eternity.

5. If there be a City to come, *Then let all thoſe that*

are Citizens thereof rejoyce, that it will not be long ere they come to their journeys end. The people of God do live in this World, as in a barren Wilderneſs, a ſtrange Countrey, a Forreign Land: and they are ſufficiently weary of their long and tireſom Pilgrimage, becauſe they are deſtitute of all comfort, but what the Holy Spirit beſtows upon them. And this alſo is generally much abated and allayed by their inherent Corruption, and Satan's Temptations. But this is their comfort and matter of rejoycing, that they ſhall ſhortly appear before God in *Sion*, and enter in at the Gates of the New *Jeruſalem*, where their joys ſhall be perfect, and without interruption. They are now at the *B*orders of the Heavenly *Canaan*, and within view of their own Countrey, which they have been ſo long ſeeking after. So that they are not afraid of Death, which is but as the gate to give them entrance into the Heavenly Palace of their King and Father, and a ſure, (though narrow) paſſage into that City not made with hands, Eternal in the Heavens.

6. If there be no continuing City here, *then let all ſecure their Title and Intereſt in that which is to come.* Doth it not concern us to look about us, and conſider how we may be happy after Death. Would not our caſe be very ſad indeed, to have no compleat Happineſs in this Life, and to be infinitely miſerable in the next. To leave whatſoever is dear to us on Earth, and to have nothing to hope for in Heaven, when we leave the Earth? And does it not then behove us to be careful of getting that one thing neceſſary? Our Life is ſhort, and uncertain; our Days are few, and evil:

and

and when our Days ſhall be ended, and our Life ſpent; when our Glaſs ſhall be run, and our Lamp gone out, Wo will be unto us if we have lived after the Fleſh, and have loved this World above God, and Earth more than Heaven, and have not ſecured our Right unto the City that is above. But if we mind in this our day the things that belong to our peace; if we live above the World, and have our tempers changed, and our affections turned from Earth to Heaven, then we ſhall be infinitely bleſſed and happy, whenſoever the time of our diſſolution ſhall come; and we ſhall no ſooner leave this inconſtant World, but we ſhall have our Obedience rewarded with Everlaſting joy.

HAving now finiſhed what the few moments allotted for this exerciſe, would give me leave to ſpeak on the ſubject of my Text, I muſt add a few words more, to revive the memory of the Dead, by ſpeaking ſomething of that truly Vertuous, and Right Honourable Lady, *Anne* Baroneſs *Holles*, whoſe ſudden departure out of this World is the ſad occaſion of this mournful Solemnity, the laſt duty we are come to pay the deceaſed. I confeſs I had the honour of being acquainted with her Ladyſhip but a very few Moneths before her Death. But her vertues were ſo conſpicuous, that I could not but ſee enough in that ſhort time, for which to admire and eſteem her worth, and to conceive the greater ſorrow for being ſo ſoon deprived of her Company. Were it permitted here to make an Encomium, I have a field large enough to expatiate in her juſt praiſes.

praiſes. But I am conſtrained to mention (and that I ſhall do with the greateſt truth and ſincerity) only ſome of thoſe things that were more remarkable in her, and that are proper for the inſtruction of the Living.

Her Birth was very Noble and Illuſtrious; being the Eldeſt Daughter of Sir *Francis Pile*, late of *Compton Beauchamp* in the County of *Wilts*, Baronet. But though it be a very great Bleſſing to be Nobly deſcended; yet outward Dignity abſtracted from real and internal worth, ſerves nothing at all to make any Perſon the better, or to be the more eſteemed. But this excellent Lady was no leſs Honourable for the rare endowments of the mind, and her own perſonal worth, than for the Honour which ſhe derived from her Anceſtors. She had a lofty and ſublime Spirit, which much ennobled the Soul, and exalted her far above the Vulgar, by a certain grandeur of mind: (I do not mean ſuch a grandeur which puft her up in her own conceit, and which might make her carry her ſelf with ſcorn and contempt towards her inferiours: this is but a falſe appearance of grandeur, which more debaſes than ennobles all that poſſeſs it, But) a grandeur which made her abhor and ſcorn whatſoever was baſe and unworthy, either of a Chriſtian, or a perſon of Noble Birth. She knew how to uſe Riches and Honours, and outward Splendour, as became one who was ſenſible that they were the gifts of God: and therefore did not abuſe the benefits ſhe had received from his bounty, but improv'd her Talents for her Maſter's uſe. For with a liberal hand ſhe miniſtred to the neceſſities of the Poor,

and

and bountifully provided for many indigent and diſtreſſed Families, who bleſſed her whilſt ſhe liv'd, and (no doubt) will as much lament her now ſhe is dead. So that what the Pſalmiſt affirms of a *good man*, *Pſ.* 112. may be truly aſcribed to this *good Woman*. *She is Gracious, and full of Compaſſion, and Righteous. A good Woman ſheweth favour and lendeth. She has diſperſed, ſhe has given to the poor; her righteouſneſs endureth for ever.* Yet did ſhe not deſign herein the praiſe of men, but the approbation of God. For ſhe punctually obſerved the manner that Chriſt had preſcribed in giving of Alms, viz. *not to let her left hand know what her right hand did.* For her Alms was alwaies in ſecret: and I doubt not, but her Father which ſaw in ſecret, has himſelf rewarded her openly. She knew alſo, that it required as much care to demean her ſelf aright in a ſtate of Proſperity, as well as of Adverſity; to know how to abound, as well as how to want; to be high, as well as to be low: and that the firſt condition is commonly more dangerous than the latter. And therefore ſhe conſidered how careful ſhe ought to be, leaſt this world ſhould engroſs her Affections, and alienate her Heart from God. And that ſhe might the more effectually be ſo, ſhe had ſettled in her mind a true Judgment concerning both the preſent and future ſtate. This gave her a conſtant even temper in all the ſeveral changes of her Life. For in her higheſt Dignity (which is apt to puff up others) ſhe kept her mind always humble and low: being affable and courteous to the Poor, as well as to the Rich. And ſo Natural was her condeſcending Goodneſs, and her ſweet and obliging Carriage, that we may very truly and aptly apply to her

that

that of the wiſe King, *Prov.* 31. 26. *She openeth her mouth with wiſdom, and in her tongue is the Law of kindneſs.*

Her affairs ſhe alwaies managed with an extraordinary conduct, and the greateſt prudence that ever I knew. For ſhe had a quick apprehenſion, a piercing wit, and ſolid a judgment, very requiſite to the right exerciſe of this vertue. She had alwaies a good forecaſt, and made thoſe things that were leſs neceſſary give place to thoſe that were more uſeful. She ever ordered her Affairs with diſcretion; and had ſuch a care and inſpection over her Domeſtick buſineſs, that the other part of the vertuous Woman's Character (as all that were near her can teſtifie) did punctually agree to her; viz. *That ſhe looked well to the waies of her houſe, and did not eat the bread of idleneſs. The heart of her Husband might ſafely truſt in her, ſo that he ſhould have no need of ſpoil. She did him good and not evil all the days of her Life. She conſidereth a Field and buyeth it, and with the fruit of her hands ſhe planted a Vineyard.*

Nor is her care in the Education of her only Son, and hopeful young Gentleman, the Honourable *Denzell Holles*, Baronet, to be paſſed by in ſilence. And indeed ſhe did ſo much encourage and promote him in Learning and Piety, both by her words and prudent Conduct (being neither fondly indulgent, nor too ſevere) that I doubt not but (by God's bleſſing, he will prove a Son worthy of ſo good a Mother.

Her

Her Moderation of her Paſſions was ſo remarkable, that I muſt needs be blind, if I did not take notice thereof: and I believe in this reſpect ſhe has hardly left her equal behind her. What diſorders are generally produced in Families, (and in whole Kingdoms too) by that unruly Paſſion of *Anger*, none can be ignorant of, who is but in the leaſt meaſure acquainted with the World. Yet this unruly Affection ſhe had wholly governed by Reaſon, and made ſerviceable to Religion. For in her own cauſe ſhe was Meek and Patient, but when God and Religion required it, ſhe could, and did often ſhew a true and well guided Zeal according to knowledge.

But though theſe things that I have already mentioned did make her ſo juſtly eſteemed and admired by all that knew her: Yet her Religion and Piety did far ſurpaſs the reſt; and were as an Ornament of Gold about her Neck, and have left her an immortal Diadem of Glory: She begun her Life (as I am credibly informed by thoſe that intimately knew her, from her Childhood) with an *early Piety* towards God. Her mind being a fruitful Soil, that readily ſuckt in the Inſtructions that were given her by her Religious and Vertuous Mother, the Lady *Pile*, (to whom ſhe alwaies ſhewed a conſtant and chearful *Obedience*) Nor did ſhe forget in her riper years the vertuous Principles which ſhe had received in her younger years: but ſtill, as ſhe increaſed in days, increaſed in every thing that was good. God was pleaſed oftentimes to ſend her ſharp Afflictions, by which ſhe was the more wea-

ned from the Vanities of the World, and her mind more poſſeſſed with a ſavour of Heavenly things: ſo that ſhe had experience of that of *David*, *It is good for me that I have been afflicted, that I might keep thy righteous precepts.*

And, as ſhe begun her days in the fear of God, ſo did ſhe conſtant to the end in her Chriſtian courſe. Never growing weary of well-doing, for ſhe knew that her labour was not in vain in the Lord. She knew the advantage and comfort of having communion with God, and therefore did not forget to call upon him: nor would ſhe be a ſtranger at the *Throne of Grace*, but had her ſet hours of Prayer, which ſhe conſtantly obſerved every day.

But though her Piety began at home in her own Heart and Life yet there it did not end: but ſhe took great care that her whole Family ſhould ſerve God as well as her ſelf: and would not willingly entertain any under her roof, whom ſhe knew to be guilty of any enormities. But purged her houſe of thoſe that were corrupt, and endeavoured to get thoſe that feared God. She likewiſe was very careful to inſtruct her Servants in the Principles of Religion, which (till one eaſed her of that trouble) ſhe did her ſelf perform: eſteeming that pains and work to be her duty and honour, which ſome would diſdain to undergo, though far inferiour to her in Dignity.

But now it was the pleaſure of *Heaven*, that ſhe ſhould tarry no longer on *Earth*. Wherefore God was pleaſed

pleaſed to ſend her a ſhort, but ſharp Affliction, which ended her daies, and put a period to her *Holy Life* by a *Happy Death.*

In this her laſt ſickneſs ſhe diſcover'd ſo much Chriſtian Patience, that the Phyſicians themſelves were deceived as to the violence of her Diſtemper, and were very confident of her recovery. For ſhe never complained, never murmured or repined againſt God; but bare the chaſtiſement of her Father with the greateſt ſubmiſſion and reſignation that ever I either ſaw or heard of. And though ſhe was alwaies patient under afflictions; yet now ſhe ſhewed a double conſtancy of mind in this her laſt hour of Tryal. She encouraged her ſelf by Faith in God, and a lively hope and expectation of the recompence of reward in that City that (to us that remain alive) is yet to come. Thus ſhe lived an holy and unblameable Life, dyed a happy Death, and I doubt not, but lives now a life of Joy and endleſs Bliſs in Heaven. Her labours are now rewarded; ſhe is cloathed with immortality; has put on her Head an Incorruptible Crown of Glory. Let us all by her example be encouraged to be in love with, and to practice the waies of Godlineſs; to deſpiſe the Glory of this *diſcontinuing and inconſtant State*, and ſo *ſeek* that we may find that State of Happineſs which is to come.

F I N I S.